

**A** proclamation against the irreuerent disputers and talkers of  
the Sacramente of the body and blood of Christ, commonly called the Sacrament  
of the aultar, set forth by the Kynges Maiestie, with the assent and consent of his most honorable  
Edward Duke of Somerset, gouernour of his moste royall person, and of his Treasurie, Do-  
minions and subiectes Protector, and other of his highnes moste honorable pryuey coun-  
saill, the xxvii. daye of Decembre, in the first yere of his Maiesties moste gracious reigne.

27 Dec 1547



**W**here as the Kynges highnes hathe of late with the  
assent and consent of the lordes Spirituall and Temporal, and the com-  
mons in the Parliament, helde the .iiij. day of Nouember, in the first  
yere of his moste gracious reigne, made a good and Godly acte and  
estatute against those, who doeth contempne, despise, or with vnseemly  
and vngodly wordes, depaue and reuple the holy Sacramente of  
the body and blood of our Lorde, commonly called the Sacrament  
of the aultar, and in the same estatute, hath most prudently declared by all the wordes & termes, whiche  
scripture speaketh of it, what is vndoubtedly to be accepted, beleued, taken and spoken, by and of the  
sayd Sacrament: Yet this notwithstanding, his Maiestie is aduertised, that some of his subiectes  
not contented with suche wordes and termes, as scripture doeth declare therof, nor with that doctri-  
ne, whiche the holy Ghoste by the Euangelistes, and sainte Paule hath taughte vs, do not cease to  
make contentious and superfluous questions of the sayde holy Sacrament and soupper of the Lord,  
entering rashely into the discussing of the high mystery therof, and go about in their sermons or tal-  
kes, arrogantly to denye the maner, nature, fashion, waies, possibilitie or impossibilitie of those mat-  
ters, whiche neither make to edification, nor God hath not by his holy worde opened: Which person-  
nes not contented, reuerently, and with obedient faith, to accepte that in the saide Sacrament, accor-  
dyng to the saying of saint Paul, the bread is the communicatio or partaking of the body of our Lord,  
The wyne likewise the partakinge of the blood of Christe, by the wordes instituted and taughte of  
Christ, and that the bodye and blood of Iesu Christ is there, which is our comforte, thankes geuing,  
louetoken of Christes loue towards vs, & of oures, as his members within our selfe, searcheth & stri-  
ueth vnto the end, whether the body and blood aforesayd is there, really, or figuratly, locally, or circumscrip-  
tly, and hauing quantitie and greatnes, or but substantially, and by substance onely, or els but  
in a figure and maner of speaking, whether his blessed body be there head, legges, armes, toes & nap-  
les, or any other waies, shape & maner, naked or clothed, whether he is broken & chewed, or he is alwaies  
whole, whether the bread there remaineth as we se, or how it departeth, whether the flesh be there alone  
and the blood, or parte, or eche in other, or in the one both, in the other but only blood, and what blood,  
that onely, whiche dyd flowe out of the side, or that, whiche remained, with other suche irreuerent super-  
fluous and curious questions, whiche (how, and what, and by what meanes, & in what fourme) maye  
bring into them, whiche of humane and corrupt curiositie, hath desire to search out such misteries, as  
lieth hid in the infinite and botomeles deapth of the wisdom and glory of God, and to the whiche  
our humane imbecillitie cannot attaine, and therfore oftentimes turneth the same to their awne and o-  
thers destruction, by contention and arrogant rashenes: whiche simple and Christian affection, reue-  
rently receyuing, and obediently beleuing, without further search, taketh and vseth to moost great co-  
forte and profite: For reformation whereof, and to the intent, that further contencion, tumulte & que-  
stion might not rise amonge the Kynges subiectes, the Kynges highnes, by the aduise of the lord Pro-  
tector, and other his Maiesties counsaill, strayghtly willet and commaundeth, that no maner per-  
son, from henceforth, do in any wise, contenciously and openly argue, dispute, reasone, preach or teach,  
affirmyng any more termes of the sayd blessed Sacrament, then be expressely taught in the holy scrip-

ture, and mencioned in the foresayd acte, nor denye none, whiche be therein conteyned and mencioned, vntill suche tyme, as the Kynges Maiestie, by thadvisse of his highnes counsaill, and the Clergie of this Realme, shall desyre, declare, and setfurth an open doctrine therof, and what termes and wordes may iustely be spoken therby, other then be expressely in the scripture conteyned, and in the acte before reher sed. In the meane while, the kynges highnes pleasure is, by the aduise aforesayde, that euery hys lo- uing subiectes, shal deuoutely and reuerently, asserme, and take that holy bread, to be Chrystes bodye, and that cuppe to be the cuppe of his holy blood, according to the purpozt and effecte of the holy scrip- ture conteyned in the acte before expresse, and accomynodate themself, rather to take thesame Sacra- ment worthely, then rashely to entre, into the discussinge of the highe misterie therof: Yet the kynges highnes, myndeth not hereby, to let or stoppe the ignozant, and willing to learne, quietly, reuerently, and priuately, to demaunde of those, whome he thinketh, knoweth more the further instruction & teaching in the sayd blessed Sacrament: So that thesame be not done with contencion, nor in open audience, with a company gathered together about them, nor with tumulte, nor doth prohibite any man hereby, likewise so quietly, deuoutly, and reuerently to teache or instructe the weake and vblearned, according to the more talent and learning, geuen to him of God: But onely that all contentiō, strife, and tumulte and irreuerentnes might be auoyded, and in open audience or preaching, nothinge taught, but which may haue the holy scripture for warraunt: Upon payne, that who so euer shall openly, with conten- tion or tumulte, and in a company gathered together, either in Churches, Alehouses, markettes, or els where, contrary to the fourme and effecte of this Proclamatiō, defende and mainteyne, or irreuerently and contenciously demaunde of any man, any of the questiōs before reher sed, either on the one parte or of the other, or any other suche like, or do otherwise reuile, contempne, despise the sayd Sacramente, by calling it Idol, or other suche vile name, shal incurre the kynges highe indignation, and suffer im- prisonement, or to be otherwise greuously punished, at hys Maiesties will and pleasure: Scupng fur- ther in auctoritie to all Iustices of peace, within the Shires where they dwell, to apprehende & take all such, as contenciously & tumultuously, with companies or rowtes assembled about them, do dispute argue, or reasone, or stiffe maynteyne, or openly preache and desyre the questions before reher sed, or any of them, or suche like, either on the one parte, or the other, and to committe thesame to pryson, vntil suche tyme, as the kynges Maiesties pleasure herein be knowen, and that they immediatly do certifie the name or names of the partie so offending, and of them, who were there at thesame time present, ma- kyng the Roite or assemble, to the kynges highnes counsaill. Willing and commaunding thesayde Iustices, with all diligence to execute the premisles, accordynge to the purpozte, effect, and true mea- nyng of thesame, and their moste boundē duties: As they tender hys highnes will and pleasure, and will answere to the contrary vpon their perill.

**God saue the Kyng.**



*Excusum Londini, in aedibus Richardi Graftoni  
Regij Impressoris.*

*Cum Priuilegio ad Imprimendum solum.*